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**OBSERVATIONS ON THE LIFE AND CHARAC-
TER OF JESUS CHRIST.**

THE BENEVOLENCE OF OUR SAVIOUR.

(Continued from page 131.)

HIS *precepts of benevolence* afford a striking picture of his benevolent mind. "Thou shalt love thy neighbour as thyself," is the commandment to which he assigned the second rank. Nay, he enjoined the love of our enemies, and declared that the love of those who love us is thankless and unrewardable. We are to make mutual love our distinguished mark as Christians; and his new commandment is, that we love one another, according to that eminent degree of love with which he loved us.

Thus did he strive to prevent the train of evils accidentally occasioned by religion, which inflames men's passions in proportion to its importance. And he directly condemned persecution in those memorable words, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them;" and again, in the parable where, under the character of a husbandman who sowed good seed in his field, he forbade gathering

together the tares, or destroying the sons of the evil one who gave offence by pernicious doctrines, or by unrighteous lives, lest at the same time the wheat should be rooted up with them: lest good men, whose interests were interwoven with them, should partake of their sufferings; lest the principle, supposed to justify the extermination of such, should sometimes involve the good; and lest the interest of the gospel itself should be impaired, when its professors, like wild beasts, worried and devoured each other. In the time of harvest, at the last day, our Lord will say to his reapers, the angels, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my garner." And if men extirpate each other for speculative errors in religion, or for such iniquitous practices as do not endanger society, they boldly invade his province who alone can infallibly discern truth from falsehood, and know the various aggravations or alleviations of wrong conduct. The compulsion which should be used by Christ's followers is reason and argument; as he himself *compelled* the Gentiles to receive his gospel by enduing the preachers of it with wisdom and power from on high: he laid them under a *moral necessity* of believing, by furnishing the fullest means of conviction.

The manner in which our Lord prepared the *apostles* for his departure, and the consolation which he administered to them, were, in the highest degree, *affectionate*. He often foretold his death, and called their attention to it in the strongest terms: "Let these words sink down into your ears: for the Son of man is about to be delivered into the hands of men, and they shall kill him; and after he is killed, he shall rise again the third day." And, on the evening before his death, he calmed their minds with the utmost delicacy of address, and with the greatest enlargement of affection towards them: "Let not your heart be troubled: believe in God; believe also in me. In my Father's house are many mansions;—I go to prepare a place for you." "I will pray the Father, and he shall give you another advocate, that he may abide with you always." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

Such was the sensibility of his disposition, and his benevolent horror at Judas's ingratitude and guilt, that he could not mention his traitorous design at the paschal supper without great emotion: "he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

His ignominious and painful death was the greatest act of benevolence to the whole world. "Greater love than this hath no man, that a man lay down his life for his friends." "But God commanded his love towards us, in that while we were yet sinners and enemies, Christ died for us."

After our Lord's resurrection, his benevolence shone with the same degree of mild lustre. We have remarkable proofs of it in his conduct to St. Peter. One of the angels who appeared to the women at his sepulchre thus addressed them; and no doubt, in conformity to our Lord's command: "Depart, say to his disciples and to Peter, He goeth before you into Galilee." And two of the sacred writers have recorded his separate appearance to this apostle on the day of his resurrection. He appeared not apart to St. John, his beloved disciple, but to him who had thrice denied him, who had bitterly bewailed his crime, and whose mind stood in need of healing: and with the same kind attention our Lord afterwards afforded Peter an occasion of expiating, as it were, his three denials of him by thrice declaring his love.

With an admirable consistency, our gracious Saviour ended as he began. He was taken up to heaven in the very act of lifting up his hands on his disciples and blessing them.

Nor must we stop here. He is now our intercessor at God's right hand, and will hereafter be the dispenser of eternal life to the righteous: and he has taught us to anticipate his conduct on that day; when he will allot so high a rank to the virtue of benevolence as to place actions arising from it among our leading and essential duties, and will show so intimate a concern and affection for his disciples, as to regard acts of humanity done to the meanest of them as done to himself.

(To be Concluded in our next.)

ON PRAYER.

(Continued from page 134.)

THE same conclusion flows, with equal strength of evidence, from the immutability of God. He has declared the righteous to be objects of his favour; the wicked of his displeasure; and never will he " alter the thing which has gone out of his lips." If, therefore, we would enjoy his approbation and blessing, instead of expecting him to recede from his word, and " deny himself," a change must be produced in us. We must imbibe the spirit and display the purity of his children. To accomplish a purpose, at once so desirable and necessary, nothing can be more conducive than frequent prayer. This serves to remove from us the iniquities, which " separate between us and our God," and to generate and cherish those devout affections and virtuous habits, which are always pleasing and acceptable in his sight. This, therefore, is a proper and indispensable mean of acquiring and improving that " holiness, without which no man shall see the Lord."

The importance of prayer is no less demonstratively proved from the divine wisdom and goodness. These in conjunction, whilst they ensure the faithful from every destructive ill, invite the whole race of Adam, in persuasive accents, to " taste and see that God is gracious." Can a stronger motive to habitual prayer and praise be conceived, than the animating truth, that the beneficent parent of angels and men, not only sees what is best for us, but encourages us to " come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need?" It is true, indeed, that by the benignity of his nature, independent of our wishes, he is inclined to do us good; and will perform what is fit and proper, though we should not request it. We are, nevertheless, to remember, that it can be neither fit nor proper, that he should lavish his favours upon those who " cast off fear and restrain prayer." Fitness and propriety are, in this case, determined by the disposition of the persons who need his protection and bounty: and if they refuse to acknow-

ledge their dependence, and implore his smiles, their perverseness naturally subjects them to his frowns. Like objects secluded from the rays of the sun, not because he ceases to shine in every direction, but because some gross impenetrable substance intervenes, the emanations of divine goodness, which would otherwise spontaneously shed their salutary influence upon them, are obstructed by their sins. The temper of prayer is an essential qualification for the blessing of God; especially for the renewing and sanctifying influences of his Spirit. For this reason, not to excite or increase his willingness to save, "he will be inquired of to do it for us." Hence it appears, notwithstanding the various cavils which ignorance and vice have framed, that all the attributes of heaven combine to support and enforce the duty, for which we contend. At the same time, the nature and circumstances of our being, obviously require its habitual and fervent performance. What clearer dictate of reason can be imagined, than that creatures, endowed with understanding, and capable of the knowledge, service, and enjoyment of a holy God; creatures dependent on him for life, and all its comforts; creatures weakened by infirmity and endangered by temptation; creatures polluted by sin and exposed to punishment, should daily prostrate themselves at his footstool, gratefully recognize his forbearance, and humbly raise their desires to him for pardon, defence, and salvation?

Add to these considerations the many passages of scripture in which prayer is expressly commanded, with the various promises and examples of its efficacy, recorded for your encouragement; and every shadow of doubt will vanish from your minds. In theory, at least, you will concede, that far from an irksome, superstitious, or useless task, to "commit your way to the Lord," and "fill your mouths with arguments" before him, is not only an incumbent and reasonable act of devotion, but an exalted and delightful privilege.

When we contemplate the frailty, imperfection, and guilt, to which we are reduced; when we recount the variety of sufferings which threaten our repose; and when we realize the infinite distance, at which we are placed from the dread sovereign of the universe, how signal, how undeserved the condescension and grace, which invite us to "come even to his seat!" How cheering the thought, that on

all occasions “ we have access to the Father, through Jesus Christ, the Son of his love; may repair to him for consolation and relief; unbosom ourselves in his presence without reserve; and, with a filial confidence, spread our wants, our sorrows, and our fears before him !

(To be continued.)

ANECDOCE.

A MERCHANT of Antwerp, named John Deans, having lent some millions of money to the emperor Charles the Fifth, begged him to do him the honour of coming to dine with him. The emperor, loth to refuse, on account of the obligation under which he was, accepted the offer, and went to his house at the time appointed. The merchant spared nothing to gratify his royal guest; and, animated with a generosity rarely to be met with, caused fire to be set to a pile of cinnamon; and, taking the bond which his majesty had given him as a security for his money, threw it into the flames, saying, Sire, you are now out of my debt. Could the Emperor ever have forgotten such an unexpected, unprecedented act of friendship? Impossible!

Much less possible is it, for that man who knows truly the *Lord Jesus Christ*, to forget his unparalleled kindness and unsearchable grace! Vast the debt we have contracted— infinite in number and malignity, by transgressing the good law of our *Almighty Creator*. Yet such was the condescension and astonishing love of Jesus, that he willingly offered his own body and soul, infinitely more precious than all the spices of the east, to the fire of divine anger, to obliterate the bond of our obligation unto God! Or, as the apostle charmingly expresses this amazing transaction—“ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” Col. ii. 14, 15,

With what astonishment must the emperor have beheld the ashes of his consumed obligation! How free the royal breast from this vast debt! Who now, therefor, can make a second claim? Yet, still greater amazement, and more solid peace, may possess our souls, while beholding Jesus cancelling our obligatory bond to God, by his own bloody sacrifice! The debt paid—salvation complete—justice satisfied—heaven smiles! Only the *ashes*—the ashes of our corrupt, fallen, disabled nature, remains; and this purposely to remind us, in time, of what our Saviour hath done; so that, “in those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” Jer. L. 20.

Let, therefore, the emperor Charles forget the act of the merchant at Antwerp; and let his royal lips withhold the praises of his generous creditor; but let us incessantly publish the honour due to *Emmanuel*, who not only hath paid our immense debt in his own blood, but freely conferreth upon us those *durable, unsearchable riches*, which constitute our present and eternal felicity!

RELIGIOUS INTELLIGENCE.

GLASGOW AUXILIARY BIBLE SOCIETY.

Glasgow, 2d March, 1812.

At an extraordinary meeting, held this day, of the subscribers to the Glasgow Auxiliary Bible Society; John Tennent, Esq. in the chair: The following extract from the Minutes of the Interim Committee having been read, the resolution therein recommended was agreed to:—“It was also resolved, that the committee, partly from a conviction of its being in itself preferable, and partly for the sake of obviating misconceptions, as if the Society wished to act too independently of the Parent Institution, should recommend it to the next general meeting, to adopt the plan of sending the whole of their funds to the London treasury; and thus entitle themselves, as a So

ciety, to the privileges which the British and foreign Bible Society, do in this case specify, as belonging to their Auxiliaries."

It was also stated to the meeting, from the minutes of the committee, that Humphry Ewing, Esq. who had been requested to act as interim treasurer, although earnestly desirous to serve the society and its cause, was under the necessity of declining to accept this office; that the committee had, in consequence, requested Archibald Newbigging, Esq. Agent in Glasgow for the British and Foreign Bible Society, to hold, along with his present charge, the situation of treasurer for the society here:—and as, from a letter laid before the meeting, written by Mr. Newbigging to Mr. Sword, it appeared that he had consented to this proposal, and was willing to accept the appointment, he was nominated accordingly treasurer to the Glasgow Auxiliary Bible Society. Mr. N. wishes the public to understand, that he continues to act, distinctly, in his capacity of agent for the society in London; that in accepting the new situation, he has not abandoned his former charge.

It was likewise resolved, that the society's depository of Bibles, should be at the shop of Messrs. Steven & Murdoch, booksellers, 140. Trongate,

Address of the Interim Committee to all the Friends of the Holy Scriptures.

The British and Foreign Bible Society, during the seven years which have elapsed since its commencement, has produced effects which no Christian can contemplate, without the highest emotions of wonder and delight; effects which, had any one before that period ventured to predict, the prophecy would have been received with a smile at his well-meaning, but credulous simplicity, succeeded by a sigh of regret, that what was in its nature so desirable, should be so very unlikely.

From the simplicity of the object of this society, so admirably adapted for uniting, with hardly a possibility of dissension, the desires and the efforts of all who value the scriptures as a revelation from God, has arisen a confederacy, so vast in its extent, in Britain and Ireland, on the continent of Europe, in Asia, and in America, that while in itself it presents a spectacle inexpressibly animating, it is

fully sufficient to justify the hope, that at no very distant period, there will not be a language under heaven, in which "the knowledge of the only true God, and of Jesus Christ whom he hath sent," will not be fully and permanently exhibited to mankind. "In the short compass of six years, this society has issued from its depository in London, more than 325,000 copies of the scriptures, independently of those which have been published under its auspices, without the limits of the United Kingdom. In England it has printed the scriptures, at its own expense, in the English, Welsh, Gælie, French, Spanish, Portuguese, Italian, Dutch, Danish, Mohawk, Esquimaux, Modern Greek, Manks, and Native Irish, languages. In Europe, it has largely aided the printing of them, in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Japanese, Lithuanian, French, Romanese, Italian, Kalmuc, Esthonian, and Livonian, languages. In Asia, it has promoted, by liberal and repeated contributions, the translation and publication of them, in Hindostanee, Bengalee, Persian, Arabic, Mahratta, Malayalim, Shanscrit, Chinese, Telenga, Tamul, Malay, Orissa, Seek, Burman, Carnatica, and several other dialects." Thus, in the short space of six years, this society has either itself published, or effectually assisted others in publishing, the holy oracles of truth, *in nearly fifty different languages!*

The extent of that impulse which has been given, by the formation and progressive success of this truly noble institution, to the slumbering zeal of Christians in every quarter of the world, may be best ascertained by the number of Auxiliary Societies, in this and in other countries, which owe their origin to its excellent and salutary example. "Its Auxiliaries within the United Kingdom comprehend some of the most important and commanding positions. They appear under the designations of the Birmingham, Reading, Nottingham, Newcastle-upon-Tyne, Leeds, Manchester, Devon and Exeter, Cornwall, Leicester, Kendal, Sheffield, Hull, Bristol, Swansea, Neath, Liverpool, Sunderland, Derby, Uxbridge, Uttoxeter, Rotherham, Baccup, Knutsford, Bury, Warrington, Colchester, Sussex, Norfolk and Norwich, Plymouth Dock, Weymouth, Wycombe, Huddersfield, Bedford and Bedfordshire, Colchester and Essex, Suffolk, Cambridge, Hutchin and Baldock, Huntingdonshire, Greenock, Edinburgh, Scottish, East Lothian, West Lothian, Montrose,

Brachin, Dumfriesshire, Aberdeenshire, Hibernian, Cork, Dungannon, Armagh, Belfast, Limerick, Londonderry, New Ross, &c. Bible Societies or Committees. On the continent of Europe it has three Auxiliaries, of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, and Basle. In Asia, it possesses a powerful Auxiliary, not only in its corresponding committee, but also in the Calcutta Society, an institution consisting of individuals of different Christian denominations, eminent alike for piety, learning, and station; and honoured with the countenance and support of the government in that place. In America it is assisted, in the prosecution of its object, by the Bible Societies of Philadelphia, New-York, Connecticut, Massachusetts, New-Jersey, South-Carolina, Maine, Savannah, &c. all produced by its example, aided by its funds, and acting in avowed communication and harmony with it."

These various societies have sprung up, like so many flourishing scions around the parent stem; not, however, to deprive the original stock of its sap and vigour, but by a reciprocation of vital influence, to impart nourishment and fruitfulness to this "Tree of Life," of which "the leaves are for the healing of the nations."

It can never be a doubtful question among Christians, whether such a society should receive their support. All the obligations of gratitude under which they lie to the God of their salvation, combine with all the claims which their perishing fellow-men possess on their benevolence and pity, in demanding the ardour of zealous exertion, the fervour and importunity of prayer, and the most cheerful and enlarged liberality.

It must strike every one as singular, that in the list of places where Auxiliary Societies have been formed, for promoting the glorious object of this institution, the name of the second city in Britain, in point of population, should be wanting. Yet the society lately formed cannot, with propriety, be said to be the first institution of the kind in this City. Immediately upon the arrival of the tidings, that a society had been formed in London, of which the exclusive object was, the circulation, throughout the whole world, of the pure word of God, without note or comment, the late David Dale, Esq. delighted with the grandeur and simplicity of the idea,

entered into it, as all who knew him might have expected, with his whole heart. He immediately remitted a subscription worthy of his usual benevolence: he spoke of the institution to others, who instantly caught the same ardour, and expressed it in the same way: and thus, under his auspices, a society was at length formed, (a meeting of the Friends of the British and Foreign Bible Society having been called for this purpose, by public advertisement,) which appointed a treasurer, a secretary, and a committee of management, kept regular books, and continued to hold its stated and occasional meetings for several years. In this way, Mr. Dale naturally came to be recognized by the British and Foreign Bible Society, as their treasurer and general agent for Glasgow, and the West of Scotland; in which capacity he continued to act, till his lamented death. For some time after this, the meetings of the above-mentioned society continued to be regularly held; till other schemes coming to be suggested, for aiding the parent institution, they were allowed, although contrary to the wishes of some of its members, to fall into desuetude. It never was, however, formally dissolved:—and the Glasgow Auxiliary Bible Society may, therefore, be justly considered as the revival, on a larger scale, of an institution which formerly existed; and which, from the date of its commencement, July, 1805, appears to have been the first society of the kind in the kingdom. It is worthy of notice, that the same respected character who occupied the chair at our first general meeting, on the 30th of January, 1812, was the last who filled it in 1808, before the meetings of the society then existing were discontinued; and that, in the minute of that very meeting, the following sanction given to their existence by the Parent Society, is particularly recorded: “The society in London have expressed much satisfaction at the formation of a society here, and in other places; and recommend the plan as of general utility.” We certainly cannot wish for a more respectable origin; or desire the inscription on our foundation-stone, of a name more venerable than that of David Dale.

(To be continued.)

In the month of January last, the following Circular Letter was sent to the Pastors of the different Congregational Churches in Scotland, understood to be in fellowship with those by whom it is signed.

DEAR SIR,

IN consequence of a letter lately received from Mr. Orme, in Perth, expressing the desire prevalent among the brethren in the north, that some decisive steps were taken, towards providing means of suitable education for young men, who may wish to devote themselves to "the ministry of the word;" we have agreed, fully satisfied as we are of the growing importance of this object, to invite to a general conference on the subject, all those Pastors of churches in our connexion, whose desires respecting it are, like ours, favourable to its accomplishment.

We, therefore, hereby request the aid of your counsel, as to this interesting and important matter, at Glasgow, on Wednesday the 13th day of March next, either by your personal presence, or if on account of distance, or any other cause, that may be found impracticable, by letter stating your mind as to the desirableness of the object in general, with the likelihood there may be of its meeting with support and encouragement from the brethren, or other Christians, in your part of the country; and imparting your best advice as to the means of carrying it into effect.

We intend mentioning immediately this proposed meeting to our respective churches; and intimating, that whatever plan may then be thought most eligible will be laid before them, for their approbation and countenance. We wish you in this, if you shall think it proper, to follow our example; and at the same time, to delay any solicitation for pecuniary aid, till such time as some approved scheme, likely to answer the end, can be presented for support and encouragement.

We are, dear sir, yours, in the best of bonds.

GREVILLE EWING,
RALPH WARDLAW,
GEORGE ROBERTSON.

Agreeably to the request contained in the above letter, a numerous, and very interesting meeting was held, at Glasgow, on the day specified

After taking up and discussing the subject, in a free but very harmonious conference, a committee was appointed, consisting of the following brethren, to digest and arrange the whole, and to present their report at an adjourned meeting, to be held next day at 11 o'clock :

Messrs. Ewing, Aikman, Philip, Watson, Henry, Robertson, Hericus, Orme, and Wardlaw.

Mr. Russel concluded with prayer. The meeting was then adjourned.

Thursday, March 14th.

At eleven o'clock the brethren convened, agreeably to the adjournment of yesterday.

The committee appointed to digest the plan, presented the following report, which was read and approved.

Thursday Morning, 7 o'clock.

Your committee met agreeably to appointment; and after prayer and mutual conference, drew up the following digested plan, which they submit for the approbation of their brethren, as according with the various suggestions which were stated and approved at their meeting yesterday.

Plan of Education for the Ministry.

The object of the institution shall be, to afford proper means of communicating, to brethren of approved character and talents, a suitable measure of knowledge in the following branches of education, in order to enable them, with the greater advantage, to fulfil their desire of devoting themselves to the ministry of the word—viz. the *English, Latin, Greek, and Hebrew* languages; that they may be able to study the scriptures of the Old and New Testament, in the tongues in which they were originally written, and, in interpreting these scriptures to others, to speak with propriety in their own:—*Logic*, or the principles and rules of legitimate reasoning, of which the knowledge is eminently advantageous, both for the defence of truth, and the refutation of error:—*Natural Philosophy*,

the interesting study of the glory of God in the works of creation: *Mathematics*, as subservient to this and other branches of useful science, and is itself excellently adapted for sharpening the powers of the mind, and promoting habits of close and accurate thinking: *General History*, including *Geography* and *Chronology*, to be studied with special reference to the history, geography, and chronology of the Bible: and *Theology*, embracing the study of *Divine Truth*, as revealed in the scriptures, along with a *comparative view of philosophical and Christian morality*.

The care of the education of the students shall be committed to Messrs. Ewing and Wardlaw, Glasgow: who shall instruct them in theology; direct their general reading, and their exercises in the composition and delivery of discourses; and shall superintend their progress in classical learning; the elements of which they shall receive, either from the tutors themselves, or, under their direction, from private teachers; while the more advanced parts shall be obtained, along with other branches of education, by attending the ordinary classes in Glasgow college.

The course shall be one of four years:—it being at the same time understood, that such as display superior talents, or have enjoyed superior previous advantages, may be sent out sooner; and that in case of necessity, a fifth year may be prescribed for the rudiments of education, as a necessary introduction to the course.

A library of theological and classical works shall be formed, at the expense of the funds, and by donations of books from individuals friendly to the institution; whilst, for the advantages of general reading, the students shall have access to the most eligible public library in Glasgow.

In order to enable suitable characters to avail themselves of these means of education, all those students whose circumstances may render it necessary, shall have their class fees paid out of the funds, and shall receive a reasonable allowance for temporal maintenance; the amount of which shall be regulated by the committee of management after-mentioned.

(To be continued.)

TO YOUTH AND PARENTS.

BEING a short time since engaged in reading Mr. Milner's Ecclesiastical History of the Church of Christ, in the course of my progress through the work, my mind was repeatedly arrested by the demonstrative evidence of the powerful efficacy of divine grace, manifested in the hearts and lives of many illustrious characters, not only in the earliest but subsequent ages of Christianity. Of those who were living witnesses for Christ, I have selected one, who seems to me to stand as a pre-eminent example to the young in every age, and especially to those in the higher ranks of society.

" The accounts of individuals in the 14th century, who truly feared God, and wrought righteousness, (said the late pious author,) are extremely rare. One person I find on the continent, who seems not unworthy of a place in these memoirs: I mean Eleazar, Count of Arian, in Naples, born in 1295. At the age of twenty-three he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness till death, which took place about five years after, seems scarcely to have originated from principles lower than those of real Christianity. The regulations of his household are very remarkable. 'I cannot allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice and all games of hazard are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour come on us, we know not well what we would have. Not to bear, and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God. Every evening all my family

shall be assembled at a godly conference, in which they shall hear something of God and salvation. Let none be absent on pretence of attending to my affairs. I have no affair so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me.' 'If I feel an impatience under an affront,' said he, on one occasion, 'I look at Christ: can any thing which I suffer, be like that which he endured for me?' We are told that his conduct in life corresponded to these maxims. I could not prevail in myself, says Mr. Milner, to pass over in silence such a character as this, whom general history, full of the intrigues and ambitious enterprizes of popes and princes, neither knows nor regards. God has his secret saints in the dullest seasons of his church, and Eleazar seems to have been one of these. But he was soon removed from this vale of sorrow. His behaviour in his last illness was of a piece with his life. The history of our Saviour's passion was read to him daily, and his mind was consoled by this means, amid the pains with which he was afflicted."

The Reflection of a Faithful Servant of God.

THE excellent Mr. Welch, when advised by a friend to remit somewhat of his labour and study, replied, "I had my life of God, and it shall be spent for him.

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